World Alliance News Letter

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The December Festivals and World Peace

PACIFIC SCHOOL OF RELIGION

Hanukah

ROBERT GORDIS

THE JEWISH FESTIVAL of Hanukah, which will be observed for eight days by the kindling of lights, beginning this year on Friday evening, December 9, commemorates victory in the War of the Maccabees, fought over twenty-one centuries ago. At first glance, its theme would therefore seem poles apart from the ideal of world peace. Upon deeper examination, however, it becomes clear that the Feast of Lights can make an important contribution toward advancing this basic necessity of modern civilization.

One of the enduring achievements of the Hebrew Prophets was their courage in adumbrating the goal of world peace and their passionate faith that humanity would some day attain this objective. In this respect they towered above Plato, who, even in his vision of the Republic of the future, envisioned a standing army to protect his ideal city against the hordes of barbarians threatening its security. The Hebrew Prophets, however, went further than the mere hope for peace or even the belief in its ultimate advent. They indicated the prerequisites for peace. In the great vision of the "End-Time" which occurs both in Isaiah (chap. 2) and in Micah (chap. 4), the prophet pictures all the nations of the world streaming toward God's holy mountain in Jerusalem, in order that He might judge between them and compose their differences by the standard of the moral law. Thus, international violence would become obsolete and men would learn war no longer.

The lofty character of the famous vision has for too many readers obscured the realism of its approach. It is noteworthy that the words "nations" and "peoples" occur no less than five times in four verses. The Prophet did not regard it as necessary for the different national groups to dissolve into a vast, undifferentiated mass before world peace could result. Nor did he believe that peace is dependent upon a miraculous transformation of

(*Continued on page 2*)

—DR. GORDIS *is Rabbi of Temple Beth-El in Bell Harbor, Associate Professor of Bible at the Jewish Theological Seminary, and Adjunct Professor of Religion at Columbia University, New York.*

A New Word for a Friendly World

RUSSELL HENRY STAFFORD

WILLKIE WAS RIGHT. It is One World. No curtain of iron or bamboo can divide the basic unity of the human race. Doctors of body or mind trained in London can practice in Bombay. There are local variants to be mastered first; but they are variants only of detail.

Yet such variants are significant. They express differences of social inheritance through ages of separate growth. They are important. These historic contrasts have produced subconscious mind-sets among the children of these cultures which mold manners and mores and many motivations too. These mind-sets must be understood from within, or we shall not be able to be friends with our neighbors. And they are valuable. Variety is the spice of life. Every national variant of time and temper contributes another bright strand to the fabric of world society which we hope we are helping to weave.

That mankind is capable of living on neighborly terms across all folk frontiers is the conviction that animates all efforts today to undergird political devices, especially the United Nations, with a mass will to mutual accommodation in place of armed demand. All sorts of people can live on good terms in a town. So could all sorts of peoples live at peace in the world.

But for all these efforts to actualize this potential of a friendly world, we have commonly used the adjective "international." That good word has acquired certain connotations which render it widely suspect.

Some think cynically of "international" as meaning in effect "subnational." An international agreement is only a scrap of paper; for every nation which signs it will break it if it gets in the way of national ambition. The nation is still on top. It will ride high over its promises at will.

That is not what most of us mean by "international." But at the opposite extreme there are zealous advocates

(*Continued on page 3*)

—DR. STAFFORD, *a trustee of The Church Peace Union, is President of the Hartford Seminary Foundation.*

ITEMS OF INTEREST

Americans Contribute to Korean Hospitals

The newly-opened Children's Wing of 100 beds in Korea's National Tuberculosis Sanatorium was constructed with $35,000 donated by the National Council of Churches' Department of Korean Church World Service (KCWS), and another $35,000 contributed by the UN Korea Reconstruction Agency and the Armed Forces Assistance to Korea Program (AFAK). Tuberculosis is Korea's most serious health problem.

The new 70 bed Children's Hospital in Pusan was built with funds donated by the Evangelical and Reformed Church ($25,000), land given by the Pusan National University, and building materials worth $55,000 contributed by the AFAK. Other small grants came from American servicemen in Korea and from KCWS. Masonic groups all over the world are contributing $1,000 a month towards hospital operating costs.

Openings in Missionary Service

The 1956 issue of "Christian Horizons" will be published by The Student Volunteer Movement for Christian Missions late this month. This publication lists career and short-term overseas and domestic openings in agriculture, business administration, education, literacy, medicine, rural work, youth work, etc. These openings are with Protestant agencies working all over the world. Laymen and clergymen, men and women, are eligible. For a free copy, write The Student Volunteer Movement, 156 Fifth Avenue, New York, N. Y.

At the United Nations

- Increasing numbers of visitors tour the UN yearly. As of October 31, the tally was 2,111,494 individual visitors. Over a million of these have seen the UN since June 15, 1954.
- A handbook describing the world's weights and measures has been published by the Food and Agriculture Organization. Detailed information on each country's systems and units of measure is given, and tables show equivalents and conversion factors.

Hanukah

(*Continued from page 1*)

human nature, so that all conflicts and differences would cease to exist among men. On the contrary, he conceived of varying national loyalties and conflicting interests as permanent features of human society. What would differentiate the future era of peace from the present age of violence is that in the End-Time there would be a universal recognition by men and peoples of the sovereignty of the moral law emanating from God, to which all are subject. Not the elimination, but the moralization of national loyalties, not the radical reconstruction of human nature, but its discipline under law, these are the prerequisites for international peace.

Hellenization of the Near East

This conception of society, phrased in ideal form by the Hebrew Prophets, was defended and vindicated by the Maccabees five centuries later. Alexander the Great, an enthusiastic devotee of Greek culture, had launched a campaign throughout the Near East to Hellenize the various peoples and cultures of his empire. He hoped to create a uniform way of life, expressed through the Greek language, literature, religion and culture, for all the varied nationalities he had conquered. After his early sudden death, the process of Hellenization continued apace, being eagerly embraced by most of the peoples governed by his successors. A century and a half afterwards, Antiochus IV, King of Syria and Palestine, determined to complete the process of Hellenization by forceful methods, if necessary. He encountered little opposition, for most men were eager to leap on the band-wagon of Hellenistic cosmopolitanism.

Maccabean Resistance to Antiochus

Only one small people, or more exactly, one segment within it, refused this process of *Gleichschaltung*. Under the leadership of the family of the Maccabees, a determined core of resistance developed among the Jews of Palestine. The historian reports that the aged priest Mattathias, was invited by Antiochus' officers to surrender his ancestral faith and culture: "Go, then, and fulfill the king's command, as all the heathens have done and as also many men of Judea and Jerusalem did. So shalt thou be of the number of the king's friends and thou and thy children shall be honored with silver and gold and many rewards." But Mattathias answered: "Though all the nations that are under the king's dominion obey him and fall away every one from the religion of their fathers, yet will I and my sons and brethren walk in the covenant of our fathers. God forbid that we should forsake the Law to depart from our religion either to the right or to the left." Thus the issue was joined. The outcome of that struggle literally determined the fate of civilization.

Mattathias' sons, headed by Judah, fought for the preservation of their faith. The implications of their victory were much broader. For the Maccabean war was fought on behalf of the principle of spiritual self-determination, the right of each people to live in accordance with its own way of life. That struggle was the first war for freedom of conscience in human history.

The Achievement of the Maccabees

From the vantage point of two millenia of history, we can judge of the achievement of the Maccabees and their followers. It is now clear that their devotion to the values of the Hebraic tradition was of infinitely greater significance to the world than the facile and superficial Hellenization preached in the name of modernism and universalism by Antiochus and his henchmen. Had the Syrians triumphed and the Maccabees been beaten, civilization would have lost the priceless boon of the Bible, Judaism would have perished and Christianity would never have been born. For centuries the Christian Church recognized the debt that it owed these intrepid defenders of human freedom by observing on August first a feast called "The Birthday of the Maccabees." By the same token, the ideals of democracy and humanitarianism, which are rooted in the Judeo-Christian tradition, would have lost their firmest anchorage.

The Hanukah message for our day is clear and unequivocal. Peace cannot be achieved through the suppression of difference, nor does it depend upon uniformity of outlook and practice. The only sure foundation for peace is the recognition of the right of each people to live by its ideals, as long as it does not deny

Recommended Magazine Articles

Foreign Trade and National Defense by Raymond Vernon. (*Foreign Affairs,* October 1955.)

A discussion of the fundamental relations between our foreign trade and our national security, written by a member of U.S. delegations to many international economic conferences.

The Parties and Foreign Policy by Dean Acheson. (*Harper's Magazine,* November 1955.)

This analysis of the differences in their approach to foreign policy by the Republican and Democratic parties has already stirred up considerable controversy.

American Opinion and Foreign Policy by Geoffrey Chandler. (*International Affairs,* October 1955.)

A stimulating evaluation of the impact of American public opinion on U.S. foreign policy, written by a member of the editorial staff of the British *Financial Times.*

Peace Alone Is Not Our Object by Leo Cherne. (*Saturday Review,* October 29, 1955.)

To maintain the difficult continuous search for a durable peace, Mr. Cherne maintains, we must, through self-discipline, "enable our Government to preserve its military vitality, its economic generosity, its technical superiority, and its political and tactical resourcefulness."

Illusions of American Foreign Policy by Asher B. Lans. (*The American Scholar,* Autumn 1955.)

A critique of U.S. foreign policy, with particular emphasis on the United Nations, disarmament, the balance of power theory, relations wtih East Asia, and "constructive realism" wedded to "enduring ideals."

Soviet Industry by Edward Crankshaw. (*The Atlantic,* November 1955.)

An informative article that highlights the shortcomings of the Soviet industrial organization; it is based primarily on Marshal Bulganin's address to the Central Committee of the Soviet Communist Party, delivered just before the "summit" meeting at Geneva.

Memories of the Peace Movement by Gilbert Murray. (*The Listener,* October 6, 1955.)

A veteran in the English peace movement records here some interesting reminiscences.

Myth and Reality in European Integration by Lincoln Gordon. (*The Yale Review,* September 1955.)

A realistic appraisal of the movement for European Union.

that right to others. World peace is therefore by no means as utopian a notion as we sometimes tend to feel in dark hours of despair. The right of men to be loyal to their own standards, coupled with the recognition of the rights of others to adhere to theirs, the preservation of the infinite variety of mankind, expressed in the individuality of nations and cultures — these are the prerequisites for enduring peace. They were first envisioned by the Prophets and were defended by the Maccabees, whose heroism and idealism are honored on Hanukah. These values must be recognized and preserved in the modern world if men are to live in freedom and in peace.

A New Word for a Friendly World

(*Continued from page 1*)

who seem to equate it with "supernational" — a man who aspires to be a world friend must become less loyal to his own nation. I should then be less of an American for being an internationalist. All that makes Americans what they distinctively are would be left out. We should lose the color of our proper patriotism, and either become chameleons, or sink into drabness in order to take our places in the world picture.

No Sacrifice of Americanism Needed

But what a dull picture it would be, if all did that! No lover of mankind will consent to sacrifice bright pigments for a grey wash. I for one want to be more American rather than less. Not all that passes by that name, to be sure, but true Americanism will ever hold my first allegiance.

That world order shall be super-governmental, in that local policies must be subordinated to the general welfare, will be granted. But that any new order of the world should expunge the tones of native life and loyalty is intolerable. I venture therefore to suggest that we consider coining the adjective "transnational" to replace the misleading ambiguities of "international" in the vocabulary of sober and sensible workers for a friendly world.

"Trans" means "through and beyond." We Americans want to go through Americanism, and take all our essential Americanism with us, in going beyond to world citizenship. And so with other peoples too. No national values need be lost in seeking that goal. Provincialisms and incidental vulgarities will fall by the way; but the more fully any nation realizes what history has made it positively and uniquely; the better partner it will be with other nations in constructive accord for the one race of man.

A Permanently Friendly World

In the Advent season we Christians are celebrating the birth of One who became Man in order that through being fully a man He might be manifest as the Infinite Beyond, embodied for our salvation. Other great men also have won world stature by being wholly what they were in time and place. For one example only, Abraham Lincoln was, more entirely perhaps than any other, *the* American; an American, moreover, completely of his era. Yet how true are the words at his deathbed, "Now he belongs to the ages!" The farthest corners of the earth join us today in venerating him. Our Lord Jesus Christ was not only Man but, as scholars insist, wholly and only in time and place a Palestinian Jew of the first century. If He had not been that, He could not be more. And He not only belongs to the ages. He is, as we believe, risen again to be God in his fullness.

There is no subnationalism nor supernationalism, but a magnificant transnationalism, in John of Patmos' vision of the final state for human society:

"And I saw the holy city, new Jerusalem, coming down out of heaven from God . . .

"And the nations shall walk amidst the light thereof . . .

"And they shall bring the glory and the honor of the nations unto it."

Not nations stripped of their nationhood, but nations full of their own special glory and honor, are what we dream and strive toward bringing together into a permanently friendly world. The right word for that vision and aim, it seems to me, is transnationalism.

THE GENEVA CONFERENCE ON PEACEFUL USES OF THE ATOM

BERNHARD G. BECHHOEFER

Future historians may well describe the Geneva Conference on the peaceful uses of the atom as one of the significant events of this epoch. On December 8, 1953 President Eisenhower stirred the imaginations of the entire world in his message pledging the United States "to devote its entire heart and mind to find the way by which the miraculous inventiveness of man shall not be dedicated to his death but consecrated to his life." The Geneva Conference was an impressive step towards the fulfillment of the President's pledge.

The Conference resulted from a decision of the UN General Assembly on December 4, 1954 that "an International Conference of Governments should be held . . . to explore means of developing the peaceful uses of atomic energy through international cooperation and, in particular, to study the development of atomic power and to consider other technical areas — such as biology, medicine, radiation protection and fundamental science — in which international cooperation might most effectively be accomplished."

The Conference lasted from August 7 to August 20, 1955. Seventy-three states participated. Some 1400 scientists and engineers attended and presented 450 of the 1067 full papers.

THE UNITED STATES CONTRIBUTION

Under the leadership of our Atomic Energy Commission, the U.S. made a mammoth contribution. The U.S. Delegation numbered 384 persons of whom 239 were scientists and engineers. We contributed about half of the 1067 papers presented to the Conference, and constructed and put into operation a research reactor which was visited by over 63,000 persons during the Conference. The United States had other outstanding exhibits in pure science, industry, medicine, biology and power development. The Soviet Union and United Kingdom likewise presented many papers and exhibits. Other states played a necessarily less extensive role.

It may not be possible to appraise the full significance of the Geneva Conference for many years; however, some broad outlines stand out clearly.

First, the scientists of the free world re-established communication with those behind the Iron Curtain. Some of the barriers of two decades were broken down. Dr. Victor Weisskopf, the eminent American physicist from M.I.T., pointed out that this communication "revealed the reassuring if not surprising fact that uranium and other substances have the same values on both sides of the Iron Curtain." A Soviet scientist, Dr. Blokhintsev, noted further that the discussion inevitably extended to subjects such as wives, children, salaries and housing, which he described as "the invariants." This is all to the good. It does not mean that today, tomorrow or the next day we can settle all our differences with the Russians.

Secondly, unquestionably the Conference resulted in scientific advances. One who is not a scientist should not attempt to evaluate these advances.

THE CONFERENCE AND ATOMIC POWER NEEDS

A third development of the greatest importance relates to atomic power. A United Nations study presented to the Conference estimated that world power requirements are likely to be eight times as great in 2000 A.D. as at the present. There is little possibility of meeting these demands either through further development of hydro-electric resources or through the use of fossil fuels. In order to improve living standards in underdeveloped areas — indeed in order to prevent their deterioration in the countries with high standards now — new sources of fuel must be developed. Atomic power is the most promising of these sources and is the closest to the stage where, paraphrasing President Eisenhower's words, "capability can rapidly be transformed into universal, efficient and economic usage." Yet many obstacles must still be overcome. We must have many more trained scientists and engineers. We must assure that the fissionable materials utilized for power shall not be diverted to war. We must provide adequate health and safety standards. Geneva publicized these basic facts of atomic power.

CONFERENCE STIMULATES UNDERSTANDING OF U.S.

Finally, perhaps the greatest benefit of the Geneva Conference, to the United States at least, was a better understanding throughout the world of this country. As Admiral Strauss, Chairman of our Atomic Energy Commission expressed it:

"As a people, knowing full well the sincerity of our own desire for peace, we have not always appreciated how the rest of the world regarded us. Sometimes even nations whose safety from aggression has depended upon our possession of nuclear weapons have shown a tendency to view us with suspicion. Too often in the past, Communist propaganda has had some success in depicting us as war-mongers interested in the atom only to make bombs, and ready to use them to gain our supposed imperialist aims. This myth was effectively demolished at Geneva and without our having to brand it as a myth. Our scientists and engineers who went to Geneva and who unfolded there a factual account of our purpose and efforts to use the atom for man's benefit were ambassadors of peace, plenipotentiary and extraordinary."

In short, the great and abiding result of the Geneva Conference may be its effect on the mind of man. The Conference carried forward the basic idea of President Eisenhower that the world should associate atomic fission with peace rather than with war.

—MR. BECHHOEFER *was an Advisor to the U.S. Delegation to the Geneva Conference, and is Assistant to Ambassador Morehead Patterson, the U.S. Representative for International Atomic Energy Agency Negotiations.*

FOCUS> *on the Churches' Work for World Order*

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"Say — I think we can save a buck on this trip"

U.S. FOREIGN AID PROGRAMS

John B. Hollister, director of the International Cooperation Administration (formerly FOA), states on his return from a month's trip to the Far East and Southeast Asia that the free world is "not only holding its own" in competition with the Communists "but gaining." It is on the basis of this view and his findings in Southeast Asia that he is "hopeful" of foreign aid cuts.

Diplomatic reports from countries of the Far East and Southeast Asia are somewhat more conservative. They gauge the free world as holding its own, but no more. While the Egyptian-Israeli violence flares up, Communist infiltration spreads in Laos and Vietnam despite American aid to both countries. Communist gains in the Indonesian elections should provide another warning.

Because the American foreign aid program is deemed by some to be succeeding now is no sign it should be trimmed at a time when the Soviet Union is obviously increasing its own brand of foreign aid. Is this not indication of a need for an even more agile and vigorous foreign aid strategy to succeed in this highly competitive era of coexistence?

—*The Christian Science Monitor,* November 15, 1955

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In a recent statement by John B. Hollister, he said that he was not worried by the Soviet's recently stepped-up program of economic and technical assistance to Asian countries; in fact, Mr. Hollister declared himself "hopeful" of a cut in our own foreign aid budget for next year — which is, of course, an election year.

In the face of the success which Russia's "peaceful penetration" has already met in India, Burma and Egypt, Mr. Hollister's statement is startling. In a situation which calls for more money and much more imagination than we have previously expended, he would seem to rely on less money, and, of course, more time.

Thus in Europe and Asia we seem committed to a policy of delay, indecision and drift, waiting for opportunities to turn up. But opportunities do not turn up; they are turned up, by realistic appraisal, imaginative planning and, where need be, by sacrifice — even in an election year.

—*The Commonweal,* November 18, 1955.

* * *

With Moscow bidding today to displace the Western powers in the Middle East, and tomorrow perhaps elsewhere, the West faces the choice of either withdrawing from the race or raising the Communist bid. That the latter course is being considered, in spite of earlier predictions this year that foreign aid can and should be decreased, is indicated by the news that Washington may contribute "substantially" to the financing of the High Dam at Aswan and may aid the unified development of the Jordan River Valley. The United States also offered at the Singapore conference of the Colombo Plan nations on October 20 to help create a regional atomic institute in Asia by contributing equipment which would include one and perhaps two nuclear reactors, thereby improving Asian prospects for use of atomic energy.

That the West's "new reckoning" will cost money is made clear by estimates which place the real cost of the Aswan project, when completed, at between $1.2 billion and $1.5 billion and that of the Jordan River project at $200 million. It is often said here by officials who must persuade Congress of the need for continued and perhaps expanded foreign aid that public opinion will not support expenditures of such magnitude. The best way of testing whether or not this is the case would be to explain to the American public the extent of the need for aid to underdeveloped countries, the reasons for this need, and the possibility that the United States and its allies, which have been spending vast sums of money on containing the Communists by military preparedness, run the risk of being outplayed on the field of "competitive co-existence."

—Vera M. Dean in the *Foreign Policy Bulletin,* November 15, 1955.

FREEDOM OF COMMUNICATION

ELTON TRUEBLOOD

The proposal of Secretary Dulles at the Geneva meeting of the Foreign Ministers, to the effect that there be established an American Information Center in Moscow and a Soviet Information Center at Washington is part of a complete philosophy of peace. It is based on the conviction that the chief danger of war, in our hydrogen bomb age, can arise in only one situation, that in which there is a whole people cut off from real knowledge of the opinions and hopes of other peoples. Impenetrable curtains between peoples are evil for many reasons, but they are evil chiefly because they hold the most serious risk of eventual armed conflict. Only a people kept deliberately ignorant of others would be willing to start an aggressive war, for only under such circumstances could it be presented in the necessary guise of a defensive action.

When we have a clear understanding of such a danger we begin to realize the enormous significance of freedom of communication. To be effective in the production of peace, this communication must be really complete and unhindered by any artificial barriers. A merely token thinning of the curtain will not suffice. However wise it is for Soviet agriculturists to visit the United States and for American farmers or American Quakers and Baptists to visit Russia, these visits do not involve real freedom of communication. They touch only a few people. The chances of peace are not really strengthened until the Russian people are allowed to hear broadcasts in their own language as they please, to read books and magazines as they please, and to subscribe without danger to foreign newspapers.

BROADCASTS SYSTEMATICALLY JAMMED

Today this is far from the situation. Our broadcasts from the Voice of America are systematically jammed at great expense to the Russians and with some effectiveness, particularly in Moscow. It is important to realize that the programs jammed are those given in the Russian language. The government is afraid for people to hear what they will understand.

In America our situation is radically different. The government of the United States does *no jamming at all.* Any citizen of this country, who owns a short wave set, is permitted to listen to any broadcast he can get from any quarter of the globe. Furthermore, because we have a free and uncensored press, any American can read, in his own language, communist ideas any time he pleases to do so. He can buy the *Daily Worker* every day if he so desires.

The suggestion, which sounds so fair on the surface, that we should tend to our business and let the communists tend to theirs, a suggestion sometimes presented as contributing to the relaxation of tension, is actually full of terrible danger. It would *thicken* the curtain and it is the curtain which is frightening to those who are concerned for real peace.

The United States Information Agency is seeking to use all honorable means of reaching beyond every curtain. The major media through which we work are (1) the press, (2) exhibitions, (3) motion pictures, (4) libraries, (5) broadcasting. Each of these is a way of opening some mind to more than one point of view. The purpose of all is the sharing of ideas and experiences, and all of this is done in the interest of a just and lasting peace.

THE VALUE OF EXHIBITS

Each medium has its own importance. For example the exhibits are extremely vivid, particularly in the case of the exhibit of *Atoms for Peace.* People who see it are not likely to fall for the line that America is a warmongering nation, with aggressive intent. The exhibit of *Church Life in America* has helped thousands of spectators to understand a side of America of which they were ignorant before. The libraries help to show people what Americans read, and bring great joy to people who are starved for the free flow of ideas.

It is important to know that "peaceful co-existence" may be an evil conception and *is* an evil conception when it is an excuse for raising barriers to the inter-communication of peoples. It is obvious that there must be co-existence, but it is potentially warlike unless it is "truthful co-existence." Because this is the policy of the United States Information Agency, I have been very grateful for the opportunity to serve within the Agency.

—DR. D. ELTON TRUEBLOOD, *a trustee of The Church Peace Union, is Chief of Religious Information of the U.S. Information Agency.*

Books Received

Ideas of the Great Economists by George Soule. New American Library. 160 pp. 35 cents.

The Sayings of Confucius by James R. Ware. New American Library. 128 pp. 35 cents.

Asia and Africa in the Modern World ed. by S. L. Poplai. Institute of Pacific Relations. 218 pp. $1.25.

Speak Truth to Power. American Friends Service Committee. 71 pp. $1.00; paper, 25 cents.

The Age of Analysis by Morton White. New American Library. 253 pp. 50 cents.

Unity in the Spirit by Elsa Tudor de Pierrefeu. Richard R. Smith. 167 pp. $2.50.

Ethics of Decision by George W. Forell. Muhlenberg. 158 pp. $2.50.

World Upside Down ed. by Margaret Greene. Friendship Press. 122 pp. $2.00.

Peace Is Here to Stay by Charles Z. Smith. Greenberg. 115 pp. $2.00.

Stresemann and the Rearmament of Germany by Hans W. Gatzke. John Hopkins. 132 pp. $3.00.

Politics in Post-War France by Philip Williams. Longmans. 500 pp. $7.00.

The Dancing Bear by Frances Faviell. Norton. 246 pp. $3.50.

Great Britain and the United States by H. C. Allen. St. Martin's Press. 1024 pp. $10.00.

PROGRAM SUGGESTIONS

Projects for the Holiday Season

In America the Christmas-Hanukah season is a time of peace and thanksgiving. It is also a time when thousands of Americans concerned about the living conditions of their fellow men may share some of their plenty. Individual Americans and groups can increase international goodwill through many much needed projects during this season and throughout the year.

"An American Bookshelf"

Although almost two-thirds of the world's people go to sleep hungry every night and lack many vital goods, there is also a tremendous need for greater cultural ties and understanding between people. Misunderstanding and distrust, if not dislike of the U.S., are widespread and deep. The communist countries are spending over three and a half billion dollars on propaganda. The U.S. Information Agency (see page 6) budget for 1954 was only $77 million.

To counteract misinformation and communist propaganda, the U.S.I.A. has selected "An American Bookshelf" of 99 significant titles in paperback editions typical of books "Americans are reading," and is asking U.S. citizens to support their distribution through CARE to overseas libraries, schools and information centers. History, science, philosophy and literature are among the categories represented. Organizations or individuals may send a Bookshelf overseas in their name for $30. Contributions under $30 are gladly accepted for Bookshelves "from the American people." For further information, write CARE, 660 First Avenue, New York, N. Y.

Other International Projects

Following is a list of some other excellent international projects:

Christian Rural Overseas Program (CROP), 117 W. Lexington Avenue, Elkhart, Ind. For agricultural communities. CROP will ship overseas donated carloads of wheat, flour, corn, rice, honey, sugar, etc.

Forgotten Generation, Inc., 4 E. 41st Street, New York, N. Y. 35 cents will supply a Greek school child with five pencils, three composition books, crayons.

Magazines for Friendship, Occidental College, Los Angeles, Calif. Contribute your recent magazines to this group which for eight years has mailed overseas magazines "which would give a true picture of American life and character."

The Organization of American States and UNESCO are sending fundamental education gift packages to Latin America. Each packet has 12 titles. In a $4 packet are 10 copies of each title. Larger packets for $8, $36, and $72. Write Division of Publications, Pan American Union, Washington 6, D. C.

Save the Children Federation, 345 E. 46th Street, New York, N. Y. Distributes food, clothing and other supplies to a child in Western Europe or Korea for $120 a year, or for a baby for $60. $150 will supply a classroom of 30 children with school, recreational and other equipment.

UNESCO Gift Coupon Office, United Nations, New York. Choose your project from their free catalog. $10 and $50 coupons are available. There are also $10 stamp books (40 stamps at 25 cents each) for wider participation. A major current project is educational reconstruction in Korea.

UNICEF Greeting Card Fund, United Nations, New York. Two different sets of holiday greeting cards in boxes of 10 cards at $1 a box. Profits from each box can provide milk for 50 children.

Holiday Gift Book

The United Nations Women's Guild and editor Harold Courlander have collected "Folk Tales and Stories from all Countries of the United Nations" in *Ride with the Sun* (Whittlesey House, McGraw-Hill. 296 pp. $3.50.) The folk tales are told with great charm and style. This is a book all ages would enjoy. Royalties from its sale will be used in the Guild's humanitarian work.

Radio Contest for Community Organizations

The Institute for International Order is awarding eight cash prizes totalling $2,000 for the best 15-minute local radio programs presented during the first six months of 1956 on the subject of "Action for Peace in Our Town." Winning radio stations will receive prizes of an equal amount for the improvement of their public service programs.

Programs must be presented in cooperation with a community group which has as one of its objectives the promotion of peace or international understanding. The programs may take any form: dramatic, round table, interview, talk, musical, documentary. The contest is "looking for practical ideas of what can be done in your town to help achieve peace."

Programs will be judged for practicality, excellence of production, and the skill with which the "It's our home town speaking" is presented. Judges will be distinguished citizens interested in the cause of peace: educators, writers, clergymen, advertising and network executives. For more information, write the Institute for International Order, 11 W. 42nd Street, New York, N. Y.

Monthly Source of Program Ideas

Sixty-four organizations are members of the Conference Group of U.S. National Organizations on the United Nations. Community leaders would benefit from the Conference Group's monthly *News Bulletin,* an unusually valuable summary of its members' activities and a listing of publications dealing with the United Nations and world affairs. The *News Bulletin* is not published in July or August. Annual subscriptions are $2. Write the Conference Group, 45 E. 65th Street, New York 21, N. Y.

SUGGESTED READING

The New Dimensions of Peace by Chester Bowles. Harper. 391 pp. $4.50.

Mr. Bowles has a grasp of the key world problems of our era, interpreting them with deep insight and always from the perspective of our authentic American heritage. Important and timely.

Democracy in World Politics by Lester B. Pearson. Princeton. 123 pp. $2.75.

These lectures provide stimulating and informative reading. Mr. Pearson underlines the difficulties that a democracy encounters when operating in the international arena.

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